

THE
REBELLION
OF
SHEBA. 4

A
SERMON,

PREACH'D

June the 7th, 1716,

Being the DAY appointed for

A Publick Thanksgiving,

FOR THE

Success of His MAJESTY's Forces

AGAINST

The REBELS at PRESTON, DUN-
BLAIN, and PERTH.

By T. E.

EXON: Printed by *Jos. Blifs* for the Au-
thor, and Sold by *John March*, Bookfel-
ler, near the Conduit. M.DCC.XVI.

Price Three Pence.

THE
REBELLION
OF
SHEBA

A
SERMON

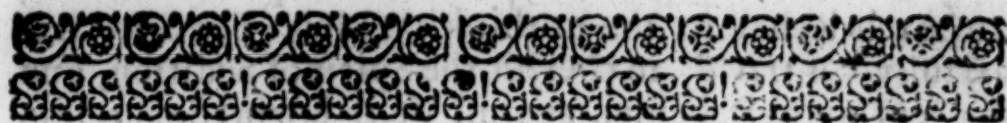
PREACHED
JUNE the 7th 1716

By the Rev. J. A. Y. & printed for
A Publick Thanksgiving.

FOR THE
Success of the
THE REBELS & RESISTORS
WARRIORS and VETERANS



By T. E.
A. W. O. W. Printed by J. B. & the son
thor, and S. B. by John B. & son
let, near the Court, M.D.C.XVI.



THE
REBELLION of *SHEBA*.

II. Sam. 20. 1, 2. *And there happen'd to be there a Man of Belial, whose Name was Sheba, the Son of Bichri, a Benjamite; and he blew a Trumpet, and said, We have no Part in David, neither have we Inheritance in the Son of Jesse; every Man to his Tent O Israel. So every Man of Israel went up from after David, and follow'd Sheba the Son of Bichri: But the Men of Judah clave unto their King, from Jordan even to Jerusalem.*

WHEN the Kingdom of *Israel* was insulted by its Neighbours, become the Prey of every Invader, and reduc'd to the last Extremities by the Male-Administration of *Saul*, then God rais'd a Wise, a Virtuous, a Valiant *David* to the Throne, who, by the Steadiness of his Councils and the Terror of his Sword, retriev'd and advanc'd its Glory. The unnatural Rebellion of *Abalom*, succeeded by this of *Sheba*, shook the Royal Scepter in his Hand, and eclips'd awhile the Brightness of his Reign: But Providence interposing with a mighty Spirit and Power to suppress them, they both contributed to the Establishment of his Throne. In the preceding Chapter, you have an Account at large of the First; my *Text*, and the subsequent Verses give you a brief Account of the Last.

1. THE Words present you with the Speech of *Sheba*, an Arch-Rebel to the unthinking Mob. The Speech is artfully contriv'd, to cherish the Spirit of Sedition, and stir them up to Rebellion against their lawful Sovereign. He insinuates the Want of an Hereditary Right in *David*, whilst there was a Living Heir of the House of *Saul*, That He was made a Property of by *Judah*, and all his Favours ingross'd by a single Tribe: And consequently they could have no Expectation of Preferment in his Reign. That it was high Time to retire to their Tents; to renounce Allegiance to him; to proclaim another King, and arm themselves in Defence of his Title. This Speech so exactly represents the Spirit of an English Malecontent, that one would think it had been deliver'd by *Marr*, to animate the servile Clans to the late Rebellion, or that *Foster* had copy'd his Oration to the Northern Traitors from this Original.

2. YOU are presented with the Success of this Speech, which was as different as the Temper and Disposition of the Auditory. The disaffected *Israelites* took fire at the Suggestion, abandon'd their rightful Monarch, and put themselves under the Conduct of a Rebel-General to depose him. But the Men of *Judah*, train'd up in more substantial Principles of Loyalty, adher'd to their King, and resolv'd to defend his Throne against all Pretenders whatever: *So every Man of Israel went up from after David, and follow'd Sheba the Son of Bichri: But the Men of Judah clave to their King, from Jordan even to Jerusalem.*

I shall not trouble you with any Doctrine from the Words. but consider the Parts of the Text, accomodate them to the present Juncture, and conclude with a brief Application. I begin with the Speech it self, contain'd in the first Verse, and shall consider,

I. THE General Design of it.

II. THE Character of the Person who deliver'd it.

III. THE Arguments suggested to compass this Design.

I. I

I. I am to consider the General Design of this Speech; and that is, To persuade the People to renounce Allegiance to King *David*. Prodigious Wickedness! Detestable Treason! What! persuade a People to renounce Allegiance to a Prince rais'd to the Royal Dignity by the Designation of Heaven, and the Voice of the People! To a Prince in whom all the Graces of a Saint and Virtues of a Sovereign were conspicuous! To a Prince they had with all Solemnity covenanted by their Representations in *Hebron* to obey! To a Prince, in a Word, who never broke in upon his Coronation Oath, or stretch'd his Prerogative to the Prejudice of their Lives or Properties! The Attempt, it must be confest, is equally villanous and surprizing; yet, 'tis against this Great and Good Prince that we find the poison'd *Israelites* exhorted to rebel: *To your Tents, O Israel; i. e. Come, retire to sign an Association against the Throne of David; To proclaim a King of Tyrant Saul's Progeny, and join your Hearts and Hands to bring him to the Crown.* A Conspiracy equally Barbarous with this could hardly have been found in any Nation under Heaven, had not the late Rebellion in our own furnish'd us with one. The Leaders in this Rebellion renounc'd Allegiance to King *George*, even after repeated Oaths of Loyalty to him, and drew the deluded Mob into the same Treason. One would have thought, that if the *Liberties*, the *Laws* or *Religion*, of their Country could not, yet their *Oaths* should have been powerful enough to attach them to his Person and Crown; but we see, that no Bonds, sacred or civil, are strong enough to oblige the *High Church* to the Duties of Subjects. Their Principles of *Passive Obedience* and *Non-Resistance* are always too weak to master the Pride and Violence of their Spirits, when their Darlings *Interest* and *Honour* are expos'd to the least Danger. These are Principles fit to be inculcated upon the People when they themselves are in Power; but if at any Time the Tables are turn'd, *Perjury*, *Treason*, *Murder*, and *Rapine*, become Meritorious!

IS not our King equally celebrated for *Wisdom, Justice, Clemency, and Courage*? Don't all the Virtues of a Sovereign meet in Him in such Perfection, that nothing but our own Ingratitude can make us unhappy under his Administration? In no one Instance hath he stretch'd his Prerogative beyond the Law, or broke in upon the Liberty of his Subjects: Every Man sits under his Vine and Fig-Tree in Quiet, whilst He patiently submits to the Burden of Empire, and struggles hard to redeem us from the *Bondage* that a *corrupt Ministry*, by an *Inglorious Peace*, have brought us under. We are allow'd to view with Pleasure the mighty Prince his Son, fir'd with a noble Passion for his Nation's Glory, and copying out the Virtues of his great Progenitor. Nay, to stretch our Prospects to Ages of Happiness yet to come, by looking on the greener Branches of the Royal Stem, in whose tender Years we may behold an Earnest of the most consummate Abilities for future Sovereignty. Such Views as these would have hush'd the Murmurs and silenc'd the Discontents of any besides an implacable *Jacobite*; but Men of this Character, like poisonous Insects, suck deadly Venom from the sweetest Flowers. The more Eminent the Accomplishments of our King for Government are, the brighter Prospects we have of future Happiness under his Family, the stranger is the Temptation to a *Tory Rebellion*. However, it can't but be somewhat shocking to Men of Thought, that so many *Professing Protestants* should arm in Favour of a *Popish Pretender*, whom all the Methods of Providence visibly conspire to exclude. All the Marks and Presumptions of *Imposture* meet together in his Birth. But were he really the Son of *James II*, what a Scene of Misery must his Advancement to the Throne open to these Nations? We could not bear the Weight of his Father's *Finger*, the Weight of His *Loins* will be more intolerable. Did the Father chastise us with Whips? The pretended Son will chastise us with Scorpions. He hath been educated in the Court of a Tyrant: The deep-Resentment of
suppos'd

suppos'd Injustice hath sour'd his Spirit, and form'd in his Soul the blackest Designs of Revenge. His Religion obliges him to extirpate the Protestant Interest, under the penalty of Eternal Death ; and his uncommon Bigottry to it, leaves us no room to doubt, but that he will make use of the most *Sanguinary Methods* to compass it. To raise a Rebellion in Favour of such an Impostor, whose Original is unknown, whose Reign must be bloody ; To kindle a Civil War in the Bowels of our Country, the Success of which must be the entire Destruction of our dear Liberties and dearer Religion ; is an Article of *Treason* worthy of the immortal Enemies of both.

II. THIS brings me to consider the Character of the Person who made this Speech ; and this my Text tells you was a *Man of Belial*, *Sheba the Son of Bichri, a Benjamite*. 'Tis highly probable he was one of the House of *Saul*, and made a Figure in the Court or Camp under his Reign : 'Tis more certain that he was a Person who, by his Prodigality, Cunning, or Valour, had raised himself a Reputation among the Mob ; they receiv'd his Words as an Oracle, and submissively follow'd him into a Rebellion. But that which compleats his Character is, that he was a *Man of Belial* : A Man of a profligate Life and Conscience ; a Traitor to his God as well as to his King ; one who had melted down a plentiful Fortune in Riot and Luxury, and was now prepar'd to sacrifice the Peace and Liberties of his Country, to raise a Branch of his Family to Royal State. This is the Man who address'd himself to the Passions of the Thoughtless Croud, and harang'd the giddy Multitude into a Rebellion against their rightful Sovereign. The Character of *Sheba* becomes the late *Ormond*, *Bullingbroke*, *Marr*, *Foster*, and all the other Heads of our detestable Rebellion. It suits a Riotous Butler, who hath sacrificed Thousands and Ten Thousands of his Own and the Nation's Treasure, to a boundless Luxury : Who made himself the *Darling* of the *Faction* by
brainless

brainless Treasons, and unimitable *Preaks of Vanity and Lewdness*. The Character fits the late *Bullingbroke*, who early broke thro' all the Bonds of a Religious Education, and commenc'd a compleat *Libertine* before he could write himself Man: Who *swore* to the *Constitution* and *Succession* in order to undermine them; and took upon him the Statesman and the Secretary that he might successfully defeat the Counsels of the Nation's Friends, bury the Glories of his Country in a *Scandalous Peace*, and hand a *Popish Pretender* to the Throne. The Character, in its most masterly Strokes of *Villany*, is applicable to *Marr*: This is the Man who, for his Merit by his Enmity to the Protestant Succession, was made a Prime Minister of State: This is the Man, who, after he had made many impotent Attacks on the happy Settlement he had sworn to maintain, after renewed Oaths of inviolable Fidelity to our Glorious Sovereign, founded the *Trumpet of Rebellion*, and, by all the Arts of Flattery and Violence, drew the passive Clans into a Conspiracy to dethrone him. The rest, who had the Honour to be Chiefs in this *Infernal Insurrection*, are remarkable for nothing so much as for their *Debaucheries, Perjury, and Treasons*. But tho' these Vices will render them eternally Infamous to Men of Honour, Honesty, and Conscience, yet were they *necessary Accomplishments* for Persons engag'd in a cursed Design to depose their *Rightful King*, and advance a *Popish Pretender* to his Throne.

III. I proceed to consider the Arguments suggested in this Speech to compass the General Design of it, and these are Three.

1. THE Want of an Hereditary Right in *David*:
 ' What Part have we in David; what *Inheritance* in the
 ' Son of Jesse? Is there not an Heir of the House of Saul
 ' living, upon whom by Lineal Succession the Crown
 ' devolves? What then have we to do with *David*?
 ' Why should we thus tamely submit to the Empire of

‘ a Stranger ? ’ This is the Dialect in which the *Papists* and *Jacobites* love to speak : This is the grand Argument by which they endeavour to justify their late Rebellion. But all the Art and Management in the World can’t make it convictive to a Thinking Man. The Kings of *Israel* were chosen by the People, without any Regard to the Prerogative of *Birth* : *Behold*, said *Samuel*, pointing to *Saul* whom they had elected King at *Gilgal*, *the King ye have chosen, and have desired ; and behold, the Lord hath set a King over ye*, I. Sam. 11. 15. compar’d with 12, 13. *David* was by the special Favours of God design’d for the Kingdom of *Israel*, and furnish’d with Abilities equal to the Dignity, yet never claim’d the Allegiance of the 10 Tribes until the Elders chose him, and he made a Covenant with them before the Lord in *Hebron* ; or, to speak in the Language of our Country, until he was chosen by Parliament, and solemnly took the Coronation Oath, II. Sam. 5. 3. God entail’d by Promise the Crown on the Seed of *David* ; but we don’t find that Promise was ever fulfill’d to any of the Elder Branches of his Family. *Solomon* his 10th Son succeeded him in the Throne by the Suffrage of the People. *Rehoboam*, the Heir of *Solomon*, was rejected by the 10 Tribes, and their Allegiance conferr’d upon another, without the Imputation of *Rebellion*. The Kings of this Nation, from the Beginning, deriv’d their Crowns from the People. He must be scandalously ignorant of the History of our Nation, who doth not know, that *William* the First, commonly called *The Conqueror*, tho’ he slew his Rival in the Field, yet took not up the Crown as a Trophy of Victory, but receiv’d it as a Gift from the Estates of the Kingdom. *William Rufus*, *Henry* the First, *Stephen*, *Richard* the First and Second, were settled on the Throne by the Consent of the People. And as for *Henry* the Fourth, Fifth, and Sixth, they had no other Title to the Crown of these Dominions but what was given them by Par-

B

liamentary

liamentary Constitution. The Divine Right of *Succession*, or an Indefeasible Right of *Inheritance*, was a Doctrine unknown to those Nations, until a Mercenary, Obsequious *Clergy*, to gratify the Ambition of *James the First*, complemented him with it. The Light of Nature taught Men at first to constitute *Magistracy*, for Publick Benefit, to preserve the just Rights and Pretensions of the Weak and Innocent, from the Rapine and Violence of the Mighty: For this End, they chose One furnish'd with the best Capacities for Government, and plac'd him in a higher Station than any private Person; but they gave what Bounds to his Authority they tho't most conducive to the General Happiness of the Society. He could not therefore challenge more Power than what was given him by the Original Constitution, without invading the Property of his Subjects, or commencing Tyrant to the Community. This was the *Original* of Magistracy in General, and all the various Forms of Government, which have obtain'd in the World, deriv'd their Settlement from no other Fountain than the *Choice* of the *People*. Our Ancestors chose a *limited Monarchy* as most agreeable to the Temper of the Nation, consisting of King, Lords, and Commons: All these three are in the Legislature, but the Sovereign alone is intrusted with the Execution of the Laws. However, the Estates of the Realm have always claim'd, by Virtue of the Original Reservation, a Power to *limit, Settle, or alter*, as they see Reason, the *Succession* to the Crown. Tho' King *George* can't claim the Crown by *Inheritance*, yet He is the *Rightful*, as well as *Lawful* Sovereign of those Dominions. He is such a King as the Kings of *Israel*, and his Predecessors on the British Throne, were; Kings by Parliamentary Right, whilst all other Claims to Sovereignty are weak and precarious.

2. TO animate the Spirit of Rebellion, he suggests, ' That *David* was become the Property of *Judah*; and all

all Preferments, in Court and Country, confin'd to Men of that Tribe. That they who had been Counsellours, and Ministers of State in the Days of *Saul*, were now turn'd out of every Post, and had not the least Prospect of raising the Fortunes or Honours of their Families under the present Administration. The Context seems to direct us to understand those Words of *Sheba* in such a Latitude: *What Part have we in David; what Inheritance in the Son of Jesse?*

THIS is the Language of the *Tories* in Coffee-Houses and Publick Walks, to excuse, or rather justify, the Actors in the late Rebellion. With such Language as this did the *Politicians* of their *Faction* foment the Discontents of the *Mob*, enrage the Spirits of the *lewd* and *unthinking* Gentry, and open the Way to an Insurrection in Favour of the *Pretender*. How loud were their Complaints at the Change of the *Ministry*, just after the King's Accession to the Throne! Some at once confounded at the unexpected Defeat of all their Plots against the Succession, and haunted with the guilty Fears of an approaching Vengeance. Some reflecting on the barbarous Insults and Indignities they had offer'd to their Predecessors in Power. Some looking wistly on the vast Sums they had amass'd, at the Expence of the Nation's Faith and Honour. And some, fired at the Loss of all their Places of Trust and Profit, openly blasphem'd their God, and secretly murmur'd out Curses against their King. The Men of Intrigue and Policy first lisp'd Rebellion in Corners: However, they had Troops of worthless Rakes and mercenary Scriblers who publickly arraign'd the Conduct of their Sovereign, and threaten'd a New Revolution. We are told, on all Occasions, That had the *Tories* been continued in the Administration, the Throne and Kingdom had enjoy'd a profound Tranquillity to this very Day. *i. e.* In plain English, Had the King committed all Affairs to their Management, he should have possess'd the empty Title of a Sovereign

until all their Plots in favour of their dear Pretender were ripe for Execution. However, such Talk as this lets us into the Sense of some mysterious Phrases, which are the *Shiboleths*, or rather Cant of their Party. By an *Indefeasible Right of Inheritance*, they mean an *uninterrupted Possession* of all *Places of Profit and Trust*: By the *Prerogative of the Crown*, a *Power to govern their Prince, and enslave their Fellow-Subjects*: And by *Passive Obedience and Non-Resistance*, a *License to mob, to plunder, to ravage, and enrich themselves with the Spoils of the Nation*. With what Honour and Conscience can Men of this Stamp complain on this Head? Did they not lately tell us, when the *best Ministry and Parliament* that the Nation had for many Years seen were dissolv'd, That *'twas the undoubted Prerogative of the Queen, to chuse her own Servants*. And with what *Rudeness and Indecency* they treated some great Potentates of the Confederacy, who warmly remonstrated against that *Change*, is too fresh in every one's Memory to be forgotten. 'Tis very surprising, that to change the Ministry should be the *unalienable Right of Queen Anne*, and the *inexpiable Crime of King George*! A laudable Instance of the *Sovereignty* in the former, and a Ground sufficient to justify a *Rebellion* against the latter! Besides, the *Laws of Nature and Nations* obliges every Prince to entrust the *Administration* with such, who have given the best Evidence of their Fidelity to his Crown, and the Interest of their Country: This one Consideration forever ruins the Pretensions of that Set of Men to *publick Management*; Were not *they* the Persons who *damn'd his Memoeials*, and *slur'd his Envoys* at the *British Court*, during the late Reign? Who transacted a *Separate Peace*, and broke in upon the Faith of *National Treaties*? Who *discarded the most celebrated General* in the World, and drew a Veil on the Glories of his Triumphs? Who *surpriz'd the Confederates* with a *Suspension of Arms*, and left their Troops to the Mercy of

of an enraged Enemy? Was it not under *their* Ministry that the now *Prince of Wales* was deny'd Access to the *British* Court, and the Unquestionable Right of Peerage, a Seat in Parliament? That the *Pretender's* Right to the *Crown* was asserted in Swarms of Pamphlets, and Soldiers with Impunity listed in his Service—whilst the most *zealous* Friends to the *Succession* were put under an Incapacity (unless in the Quality of Common Soldiers) to draw their Swords in Defence of it? Certainly, our Glorious Sovereign could not, consistent with the Reputation of his Wisdom, with the Justice he owes to his own Royal Person, Illustrious Family, and the publick Security, continue the *Administration* in the Hands of such, as had by so many Steps rendred their Fidelity suspicious.

3. TO spirit the People to Rebellion, he represents the King as a Person of a mean Original, and slyly insinuates, ' That it was below the Port and Grandeur of ' their Families to submit to the Government of one, ' whose Hand was fitter to manage a Shepherds Crook ' than a Royal Scepter; ' and therefore, by way of Contempt, calls him *David*, and the *Son of Jesse*.

THE *Rebels* on this Head have far out-done their Predecessor *Sheba*; they have heap'd together all the Scandal that a fertile Invention and active Malice could furnish, and scatter'd it thro' the Nation, to make his Sacred Person and Family contemptible. Not to mention the meaner Strokes of Infamy, design'd only to lessen the Reverence due to Majesty among the Populace, they have represented him as a *poor* and *puny* *Prince*; oblig'd, by the Straightness of his own Revenues, to transact an obscure Life without Pomp or Equipage. Prodigious Malice! A more glaring Falshood was hardly ever palm'd upon the World by the *Father of Lies* himself. He is a Descendant from the Loins of *Emperours*, *Kings*, and *Dukes*; Born to the Sovereignty of Provinces, many Hundred Years govern'd

vern'd by Predecessors of his own Line. He was a Rich and Powerful Prince, dear to his Subjects, admired and courted by all the Neighbouring Potentates, long before he ascended the British Throne. But had his Original been as mean, his Circumstances as low, as his Enemies suggest, how surprising is their Confidence to object it to his Dishonour! Let these great Masters of History tell us the Original of the late Royal Family, and by what Steps the First Branch of it mounted to a Throne. Let them give us indisputable Evidence of the Legitimacy of their Pretender, that we may know whether a Scepter or a Shovel be most equal to his Birth; and then let them tell us, where the Rights of that poor Fugitive are hoarded, to raise the Expectations of his deluded Partisans? If these are Questions too difficult to be answer'd in Favour of their Party, let Impudence itself for once blush, and the Shame of a Detection enjoin their malicious Tongues an eternal Silence.

THUS have I dispatch'd the First General Head, the Traytor Sheba's Speech: I proceed to the Second, to consider the Success of this Speech: So every Man of Hraël went up from after David, and follow'd Sheba the Son of Bichri: But the Men of Judah clave unto their King, from Jordan even to Jerusalem.

'T IS observable, that the Tribes of Israel gave themselves a greater Loose in Morals, and took less Care to preserve the Worship of God incorrupt, than that of Judah: The History of the two Kingdoms is a sufficient Evidence of this; to which I add, That such who are not Loyal to their Universal King, cannot be supposed to bear firm Allegiance to any Earthly Prince. The Tribes of Israel pretended a great deal of Loyalty to their King, and their only Quarrel with the Men of Judah seem'd to be, that they had prevented them from giving the brightest Demonstration of it; and yet,

no

no sooner had *Sheba* finish'd his Traitorous Oration, but we find those mighty Loyalists, who just before boasted they had *ten Parts in the King*, renounc'd their Allegiance, and join a Rebel-General to depose him. *High-Church Bigots* are generally Men of profligate Lives and Consciences, and their Loyalty to their King and to their God are equally uniform and steady. If *Vollies of Oaths*, and nimble Rounds of *Healts* consecrated to the *Church's Prosperity*, will pass in Heaven for *Faith* and *Holiness*, these are the Men who have the brightest Characters of Devotion on them. If *Congratulatory Addresses* were of any Significancy, or *solemn Oaths* and *Protestations* of any Force, King George could never have met with a *Rebellion* from this Quarter. But since they had apparently shaken off all Reverence for God, 'twas in vain to expect they should think themselves bound by an Oath of Allegiance to his *Viceroy*. The Dissolute *Israelites*, my *Text* tells you, universally join'd in the Rebellion of *Sheba*; But the Men of *Judah*, inspired with Zeal for the Religion and Liberties of their Country, with their united Forces upheld the trembling Throne of *David*. I wish the Conformity between our Condition and theirs was less obvious, that I might have been silent without Imputation on this Head: But the Parallel (as Scandalous as one Branch of it is to my dear Country) is visible to every Eye. The *Papists* and *High-Fliers*, almost to a Man, join'd in the late Insurrection: All of them indeed were not in Arms, some wanted Opportunity, and others Courage to draw their Swords in the *Pretender's Quarrel*; however, they all in a Sort join'd in the *Rebellion*, some their Hands, some their Purses, some their kind Wishes, and others their detestable Indifferency. They who were not with the Rebels, were on their Side, and discover'd a peculiar Concern at the News of their Suppression. But the WHIGS and DISSENTERS, train'd up in more *Substantial Principles*

Principles of Loyalty, and fired with a just Concern for the *Laws and Religion* of their Country, as universally stood on their *Sovereign's* Side : Let the Enemies of the Protestant Name witness what a noble Stand the Men of this Character made against the Proceedings of a late Ministry big with Designs of Treason against the Constitution. Let future Ages record the Conduct of *Protestant Dissenters* in the *most critical Juncture* : How bravely they despis'd the *Advantages* offer'd them, and submitted to *new Difficulties* with Pleasure, rather than approve such Measures as were destructive to Common Liberty. The *Court* made to them by the *Enemies* of their Country, the *Disrespect* shown them by those who had been oblig'd to be their *Faithful Friends*, serv'd only to inflame their Zeal for the *Protestant Succession* in the *late* Reign. Their Conduct in *this* is not less remarkable ; Not a Man can be found of their Party, so well are they instructed in the Principles of Loyalty, who join'd the *Rebels* so much as with his *Indifference* : They wanted only the *Countenance* of *Law* to venture their Lives and Fortunes in Defence of their *Rightful Sovereign*.

I will conclude this DISCOURSE with a few Words of APPLICATION.

1. YOU may learn from what hath been said, that Men of proud and turbulent Spirits will find Pretences for a Rebellion under the best Government. Persons enslav'd to their own Pride and Passion, can't long be easy under the Dominion of any Sovereign. They over-rate their own, and depreciate the Superior Abilities of others ; condemn every Design as Impolitick they are not the Authors of ; impute those Misfortunes, which no Humane Prudence could prevent, to the Weakness of their Prince ; and even represent those Measures of Self-preservation, which they themselves
had

had made necessary, as a fatal Blow to the Constitution. Thus they weaken his Interest in the Hearts of his Subjects, fill them with groundless Prejudices, and dispose them to join any *Pretender* to his Crown. Had not *Absalom* and *Sheba* inflam'd the Passions of the People by a Misrepresentation of *David's* Government, they had never reconcild them to that blackest of Crimes *Rebellion*. King *George* was receiv'd as a Sovereign; and a Saviour, with a Universal Shout; All Parties welcom'd him with a voluntary Offer of their Lives and Fortunes, to maintain his Crown and Dignity: But, whilst He was employing all his Interest Abroad to settle an Advantagious Commerce, and his Councils at Home to establish our Civil and Religious Rights, a malignant Faction (Barbarous Ingratitude!) diffus'd a Poison thro' the Nation, which soon discover'd itself in an *Unnatural Rebellion*. But why am I surpriz'd at a Rebellion against the *British* Monarch, when *Lucifer* and his Confederates were uneasy under the Government of *Supream Goodness*, and meditated Treason against the Throne of GOD Himself. This Rebellion was animated by the same Spirit which conducted That against the Universal Sovereign; and had He less resembled the Deity in Ruling Virtues, he had met with no Opposition from that Quarter.

2. THE Displeasure of God against the Enemies of King *George* is visible in the Suppression of the late Rebellion. I readily grant, we are not always to measure the Justice or Injustice of a Cause by Success: Wicked Men may be sometimes prosperous in Villany; and such as are engag'd in a Righteous Cause oppress'd; but then this is only permitted by God, when he hath some Glorious Designs of Providence to serve; when *good Men* deserve to be corrected for some presumptuous Sins, or *bad Men* are to be indulg'd in a temporary Prosperity, to make his Justice the more conspicuous

in their Fall. Thus we find *David* complaining, that *his Enemies were lively, and they who hated him without a Cause were multiplied and exalted*, *Psa. 69. ---4, 38. 19. ---13. 1, 2.* However, since a *righteous God* governs the World, we can't but conclude, that in the ordinary Course of his *Providence* he'll favour a *righteous Cause*: Accordingly, we find the same *Royal Prophet* not only declaring, *That the righteous Lord loveth Righteousness, and his Eyes behold the Upright*, *Psa. 11. 7.* but also encouraging himself to expect *Divine Protection* on the Account of the Justice of his Cause. *Psa. 35. 1, 2, 7, 19, 23, 27. Plead my Cause, O Lord, with them that strive with me: Fight against them that fight against me: Take hold of Shield and Buckler, stand up for my Help; for without Cause have they bid for me their Net. Stir up thy self, and awake to my Judgment, even to my Cause, my God and my Lord. Let them shout for Joy, and be glad, that favour my righteous Cause.*

THE Matter in Controversy is, Whether King *George* or the *Pretender* is the Rightful Sovereign of these Dominions? When the Enemies of our Establishment broke forth into open War, and proclaimed the *Pretender King*, they left the Cause to the Decision of Heaven. The Insurrection itself was a Virtual Appeal to Almighty Justice, to determine in Battle who was the Lord's Anointed: But to warm the Spirits, and steel the Consciences of the deluded Multitude, 'twas thought necessary to make a more solemn Resignation of the Matter to the Determination of Providence; To this End, their Leaders, before the Engagement at *Dumblain*, commanded one of their Chaplains to discourse on *Jos. 22. 22. The Lord God of Gods, the Lord God of Gods, he knoweth, and Israel he shall know, if it be in Rebellion, or in Transgression against the Lord, save us not this Day. The Lord of Hosts hath Umpir'd the Controversy, and, by the Voice of Victory at Dumblain*

blain and Preston, proclaim'd the Mighty Prince George Lewis the Rightful Monarch of Great Britain. Providence hath affix'd an Almighty Fiat to our Parliamentary Settlement, and let our Enemies know, to their Confusion, that 'twas in Rebellion against their KING, and Transgression against the LORD, that they took up Arms in Favour of a Popish Pretender.

3. LET us bless GOD for the Suppression of this barbarous unnatural Rebellion; Equal to the Miseries of a Civil War, and an Idolatrous Religion, is the Mercy of our Deliverance. Had not Providence interpos'd in our Favour, our Towns and Cities had been turned into a Field of Blood, and every Man's Sword had been sheath'd in his Neighbour's Bowels: Such as might have escap'd the Edge of the Sword, had Success waited on the Rebels, must have submitted to an Arbitrary Government, and a Rcmish Yoak, or dy'd Martyrs for the Protestant Cause. The Signatures of Almighty Goodness and Power were visible in the sudden Suppression of the Enemy: Victory itself would have look'd melancholy and dejected, had she waded thro' the Blood of slaughter'd Thousands. The LORD was on our Side when these Men of barbarous Principles rose up against us, otherwise we had been swallow'd up Quick: Let us therefore return the Tribute of Glory, and offer the Sacrifices of Righteousness, to his Name; Live up to the Dignity of our Priviledges, and act correspondent to the Obligations Sovereign Mercy hath laid us under. Let us pity our poor Country men, who, under the power of a strong Delusion, ventur'd their All in such a Cause: Pray God to open the Eyes of all those whom Royal Mercy hath spared, that they may deeply repent their past Treason, and religiously observe their Vows of Loyalty for the future.

TO

TO Conclude : Let us pray GOD, That all the Implacable Enemies of our Sovereign, may, like *Sheba*, be forsaken of their Friends, and expos'd to Publick Shame ; or that all their Designs may be curs'd with everlasting Disappointment, and the Crown flourish on his own, and the Heads of his Descendents, as long as the Sun and Moon endure.

3. LET us bless GOD for the Suppression of this barbarous unnatural Religion, equal to the Crimes of a Civil War, and an Infamous Religion, is the Mercy of our Deliverance. Had not Providence interposed in our Favour, our Towns and Cities had been turned into a Field of Blood, and every Man's Sword had been planted in his Neighbour's Bowels: Such as might have cleaved the Edge of the Sword, and succeeded

F I N I S.

the eyes of all those whom Royal Mercy hath pre-
 served their All in such a Case: Pray God to grant
 red, that they may deeply repent their past trans-
 gressions, and religiously observe their Vows of Sobriety
 and Chastity, and that they may be able to stand
 firm, under the power of a true Religion.
 I have been under the necessity of writing you thus
 long, and I am sure you will excuse me for so doing.
 I am, Sir, your Obedient Servant,

ne
ke
to
be
he
his
n.

d
to
M
22
un
d
un
w
d
M
A
d
d
d
w
d
vol
to
his
and
M
the
v
the
leg
del
del